

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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WHOLE NUMBER 938

## We Have No Private Subsidy Crutch

Frankly, The BAPTIST EXAMINER has no subsidy crutch on which to lean. I only wish that we did possess such. If so, I wouldn't be writing this editorial. But since we have no one on whom to depend but God and our readers, it is necessary that I state the facts.

Many of our friends and readers have for years encouraged us to give them a bigger paper. The four pages were all right, but they wanted more reading material each week. Well, since January 1954, we have done it. To do so, we had to buy a larger press. Many of our readers have encouraged us by saying that even the quality of the contents of the paper has improved, as well as the quantity. Naturally this has been an encouragement which is deeply appreciated.

However, we have had a hard time doing so. Business, by way of job work, has been most poor this year. We have always depended much upon the income from our job work in order to make ends meet, and pay our overhead. This year we have not been able to do so. Since the first of January, there have only been a very few weeks wherein we have made expenses, while in the majority of them we have fallen far short. While the men who work for me have never missed a payday, your editor has had a hard time personally.

It used to be when I had a salary as pastor of a church that I made up the deficit personally. But now my small salary as pastor can't be "stretched" that far. I'm not complaining — just stating facts — when I tell you that we have gone over \$2000 in debt since the first of January on the operation of our paper.

Now we are facing our obligation on the new press, amounting to \$1000 and interest, and to date we have only a little over half of that amount. I re-

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### OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL  
ASHLAND, KENTUCKY  
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL  
GRUNDY, VIRGINIA  
Sunday—8:30-9:00 A. M.

### NOT OUR CRUTCH

### MOODY AND THE OLD WHORE OF REV. 17

"Denominationalism was excluded from Mr. Moody's meetings. He believed in the church. He was a church member himself, but he never preached any church. He preached Christ, and those who were quickened spiritually were urged to seek a church home of their own choice. Hence sectarian issues were avoided, denominational differences did not arise, not even antagonism between Protestantism and Romanism was aroused."

"At Northfield, where some thirty Irish Roman Catholic families had settled in the 1850's, the relations were always cordial. Mr. Moody paid for a number of their boys and girls in Mount Hermon School and Northfield Seminary after these schools were started. Some of them are still living in Northfield. When a Roman Catholic church was erected in town in 1886, Mr. Moody made a donation and gave

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"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."—I Cor. 10:11.

Every once in a while I meet with someone who says that he doesn't believe that the Old Testament is of any value to us—that he doesn't see any reason why we ought to study it, or why it should ever be preached from.

I noticed in the paper a few days ago that such a man died. I remember the very last time that I talked with him, that he told me that he didn't like to go to a church where the preacher referred to the Old Testament, and that he saw no reason why any preacher ought ever refer to the Old Testament.

Well, beloved, I can't agree with that individual, nor with any individual, who deprecates and depreciates the value of any portion of the Word of God — particularly the Old Testament. The text which I have read to you says that the examples of the past are for our admonition. Accordingly, this would tell us that all we find in the book of Genesis, and all we find in Exodus is but an example to us. It is thus all through the Old Testament. Everything that we find in the Old Testament is an example, and is for our admonition, and for us to learn thereby.

Now, beloved, I want to use the four stages in the life of Jacob as an example for our admonition, that we might learn thereby, and that we might apply

it to our own spiritual lives.

I

### FIRST STAGE — A SINNER

Go back to the very first hour of Jacob's birth, and you will find that his nature manifested itself. As you may recall, Jacob's mother bore twins, and Jacob was thus one of a set of twins. His brother Esau was born first, and then Jacob was born shortly after the birth of Esau. The Word of God tells us how that Jacob manifested his nature even at the hour of his birth, for Jacob reached out as soon as he was born, and tripped his little brother that had preceded him in birth. Now all that may be involved in those expressions I don't know, but I know one

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nary, Louisville, Ky. Besides these, I am a full-fledged graduate of the school of "Hard Knocks."

4. Is there any version of the Bible where the word "Easter" is not found in Acts 12:4?

In the Revised Version, or that which is usually called the American Standard Version, we read:

"And when he had taken him, he put in prison and delivered to him four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people." Everyone who knows anything about the Greek language knows that this is the correct translation and that if the translators of King James' day had been more honest with God's Word the word "Easter" would never have crept in. It is generally understood that they did this in order to support the heresy of Easter which is observed by the church of England.

5. Is it right to use crackers in taking the Lord's Supper?

It would be better not to take the Lord's Supper than to use crackers. Everyone who is half-

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Come Back To The Bible Plan Of Working Through The Churches Or Else—

## MISSION BOARDS

The Orthodox Baptist, of which J. Cullis Smith is editor (Ardmore, Oklahoma), in the May 15 issue, delivered the strongest body blows at MISSION BOARDS I have ever read. Any man who reads this with an open mind will be convinced as to the unscripturalness of any type of mission board. To this article we say Amen and Amen! Selah!

### BAPTIST (?) BIBLE (?) FELLOWSHIP

I have had a number of requests recently to review the claims of the "Baptist Bible Fellowship." I shall give my views of said "Fellowship" in this article as a matter of general information and principle and not as a matter of animosity against any of the personalities operating within that Fellowship.

I must say this, that within the organization called "Baptist Bible Fellowship" are to be found some of the Lord's choicest Baptist preachers and Baptist churches. They also have some "speckled birds" among them and some unscriptural practices, but what group among Baptists does not? These Baptist Bible Fellowship preachers and churches stand openly against theological modernism (neo-orthodoxy) and Catholicism, and Protestantism, and Communism. But among some of the lesser lights of their preachers, I have noticed a strong

trend toward pastoral dictatorship. However, their confession of faith set forth in their annual, "What God Hath Wrought," pages 48-50, is as scriptural and as thorough a confession of faith as I have ever read anywhere from any Baptist group. I could sign it every morning before breakfast. I therefore count them as my beloved Baptist brethren and hold them in high respect as brethren and as Baptists, this in spite of their man-made, extra-scriptural, unscriptural, super-church, ecclesiastical machine, called "Baptist Bible Fellowship."

I affirm without fear of successful contradiction that this fellowship is without scriptural warrant or precedent, as are the Southern Baptist Convention, American Baptist Convention, American Baptist Association, North American Baptist Association, etc., etc.

I shall now address myself directly to a discussion of the fellowship itself. I shall make my observations of it on the basis of what it claims for itself in its own annual, called "What God Hath Wrought," and explained to be "History and Functions of the Baptist Bible Fellowship, P. O. Box 106, Springfield, Missouri."

### "Constitution"

This appears on pages 46 and 47 of "What God Hath Wrought," the fellowship's annual. It is defined in Article VI as a "consti-

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## The Baptist Examiner Pulpit

### "THE TRIUMPH OF GOD'S GRACE"

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(Continued on page two)

### CAMPBELLITES AND DAY OF PENTECOST

The Campbellites claim that the church was set up on the first Pentecost after the resurrection of Christ. Of course, there is not one single shred of Scripture to uphold this heresy, but suppose that the Campbellites had a thousand proof-texts to establish their theory, what would it prove? Simply this: The Campbellites are not in the church. Their so-called church was established 1800 years too late to be the church which was supposedly built on the day of Pentecost.

Campbellites might as easily prove that the Bible was written by Alexander Campbell as to prove that their church was organized on Pentecost. And any person familiar with history, would sooner believe that Campbell did write the Bible than that the Campbellite church was set up on Pentecost! One is as great a monstrosity as the other.

Bob L. Ross



If love to God does not find a field for its manifestation in active love to man, worship in the temple will be mockery.

## THE BAPTIST EXAMINER

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### "The Triumph Of God's Grace"

(Continued from page one)

thing, and that is that the midwife who took care of Isaac's wife, Rebekah, at the time of the birth of these children, saw something of a spiritual significance in the fact that Jacob tried to trip his little brother, by grabbing him by the heel, for she named him Jacob, which means, "a sneakthief; a tripper."

So I say to you, beloved, that the nature of Jacob manifested itself in the very first hour of Jacob's life, and from the time that Jacob was born into this world, every time that you have a picture of Jacob in the early days before the Lord saved him, you see that nature manifesting itself in every experience.

For example, a little later, you will find Jacob's nature manifesting itself in that Jacob took advantage of his old father who was almost blind. You remember that the father had told Esau to go into the woods and get some venison to make for him some savoury meat such as his soul loved. While Esau was gone with his weapon to bring in venison, his mother said to Jacob, "Here is your opportunity to get the blessing that your father is going to give to Esau," and accordingly, we find Jacob dressed with goat skins on the back of his hands and the small of his neck so that he would appear to be a hairy man like Esau. Consequently, when he went into his father, he said, "Here, Father, is the savoury meat which I have made for you," and his father said, "How were you able to get it so soon?" Jacob lied very readily, for he said, "The Lord sent it to you." Beloved, he not only lied, but he brought God into the lie.

As Jacob talked with his father, his father said, "I can't help but think that you are Jacob, for your voice doesn't sound like Esau's. Come near so that I might feel of you." When Jacob came near to his old father, his father felt of the back of his hands and the small of his neck, and there felt the skins which Jacob had put on himself, thereby deceiving his old father, so that his father said, "The voice is the voice of Jacob, but the hands are the hands of Esau." So Isaac gave to Jacob the blessing that he intended to give to Esau.

I say, beloved, that nature manifested itself the day that Jacob was born into this world when he reached out to trip his little brother, and it further manifested itself when he deceived his father and got the blessing that should have gone to Esau, and which Isaac had promised unto Esau.

Just a little later we find another instance in the life of Jacob when that sinful nature came to the forefront again. Esau has gone out into the fields hunting. He has hunted all day and in all probability he came home hungry and tired. He came in to find Jacob with a pot of beans that he has just finished cooking. I have gone hunting many times myself and I can understand this personally. When you are interested in your sport, you forget about your hunger for a while, but when you come home you realize just how hun-

gry you really are. When Esau came home and smelled the red beans that Jacob was cooking, he said, "Give me some of that to eat." Now Jacob had heard of Esau's birthright. He had heard Esau speak disparagingly of it as a thing of no value. Jacob thought that this was a good time to make a bargain with him, so he said, "All right, if you want some of this soup which I have made, I will give it to you if you will give me your birthright." Esau, being faint with hunger, said, "You may have the birthright—just give me some of the soup."

Thus we see how that Jacob bargained for the birthright of Esau, in that he took advantage of Esau, at a time of Esau's weakness, and at a time when Esau wasn't fully at himself mentally, due to his exhaustion from hunger. He took advantage of his brother and secured his birthright, which carried with it the blessing of being the spiritual head of the family.

I say, beloved, from the hour of Jacob's birth, every time you see him, you get a picture of a man with a sinful, crafty, scheming, conniving disposition. You see him at the hour of birth as he reaches out to trip his little brother. You see him later as he lies to his father, when he puts goat skins upon the backs of his hands and the small of his neck, thus deceiving his father and getting the blessing that should have gone to his brother. You see him as he takes advantage of his own brother's hunger, in order that he might cause his brother to sell his birthright, which the brother had spoken so lightly of. In every instance, as you look at Jacob, you can see the manifestation of his nature—a crafty, scheming disposition in every instance.

So, beloved, in the first stage in which we see Jacob, we certainly can see nothing promising so far as he is concerned. Instead, everything that you read about him in this first stage, shows Jacob as an unpromising individual for the service of Almighty God.

The Word of God tells us how that Jacob eventually tried to handle the sin question. Eventually, the sin of the life of Jacob became so alarming that something had to be done about it, and Jacob tried to handle the sin question all alone. He said, "I have to do something about this sin in my life. What will it be?" Jacob decides that he had better get away from his past, that he had better flee from his sin, and that he had better get away from his old home. God tells us how that Jacob hurried to leave home and went to Padan-aram, thus trying to cover up his sins and forget all about them.

The Word of God tells us that you can't cover your sins like Jacob tried to, for we read:

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."—Prov. 28:13.

Notice, there is no prosperity for the individual in his sins, for God says that the man who covers his sins shall not prosper.

We have a good example of that in the case of Achan. Achan had stolen a wedge of silver and a wedge of gold and a goodly Babylonish garment, and hid them in the ground in his own tent. He thought that he was secure and that no one would know aught concerning his sin, but when he went out to battle the next day, thirty-six Jews died as a result of the defeat that had been administered to them by the inhabitants of Ai. Achan sat down in his tent then to realize that he was personally guilty for the death of thirty-six of his own countrymen that had died in the battle that day. It wasn't long, by the process of elimination, until Joshua found that it was Achan that was responsible, and they took him, the silver and gold, the garment, his sons and daughters, and all that he had, out to the valley of Achor, and stoned them to death. That heap of stones tell us in no uncertain tones that man can not cover his

sins and prosper.

Look at Jacob, if you will. He tried to cover his sins. He tried to flee from them. He determined that he was going to leave home and go to Padan-aram to visit his mother's people, and he tried fleeing from his sins. But, beloved, you can't hide from God. You can't hide from your sin.

Adam tried it back in the Garden of Eden. Before the time that Adam and Eve had sinned, the sweetest voice that they had ever heard was the voice of God, when God came down in the cool of the day and walked and talked with them in the Garden of Eden. When they sinned, it was a different story. When God came down in the cool of the day, in the Garden of Eden, we find that instead of Adam and Eve running to the presence of God, that they ran from God, and tried to hide themselves amongst the trees of the Garden of Eden. Beloved, Adam tried to hide from God, but God searched him out with that first question that was ever asked in all the Bible, when God said, "Where art thou?"

Let me remind you, beloved, that as Jacob tried to flee from his sins, that Adam had likewise tried to flee from his sins, and that men have tried down through the years to flee from their sins, but all have found it to be futile, and all have found it to be just like Jacob—that when a man arrives at the place of his destination, his sins are still with him.

How true it was of this man Jacob! He tried to handle the sin question by fleeing from his sins—by trying to get to a new location that he might hide from his sins. I tell you, beloved, you can't handle the sin question in that manner. You can't forget your past.

I remember a woman whom I talked with sometime ago who had drunk her fill so far as the dregs of sin were concerned. I remember that she said as she talked with me, "Brother Gilpin, I can say, like David of old, that my sin is ever before me."

I tell you, beloved, you simply can't cover over the past. You can't hide your sin in that manner. Rather, beloved, your sins stay with you, regardless of where you go, and they stay by, to hound and to haunt you, until the sin question is settled in God's own way.

In this first stage of Jacob's life, you see Jacob as a sinner. You see how he was born a sinner. You see how he developed his sinful nature. You see how he continued in his sin. You see how he tried to settle the sin question without God, prior to the time when Jesus Christ became his Saviour. Surely, in this stage, he is a most unpromising person, spiritually.

## II

### SECOND STAGE — CONVERSION.

In Genesis 28, we read the story of Jacob going from his home toward Haran. As he lay one night sleeping, he dreamed, and he saw Heaven and earth united by a ladder, and the angels of God ascending and descending upon that ladder. In that hour, Jacob became a child of God.

Notice, first of all, he saw the two worlds joined by a ladder, and the meaning of that ladder that joined Heaven and earth is none other than the Cross of the Lord Jesus Christ. We read:

"And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John 1:51.

Notice that as Jacob lay sleeping, that the ladder came down to him. Beloved, this is exactly like the Cross of Calvary. As that ladder came down to the very spot where Jacob lay, so the Cross of Jesus Christ comes right down where the sinner is. Thank God, the Cross extends right down to where we are in sin. God never, in the 6,000 years of earth's history, has told man to turn over a new leaf, or to quit his meanness, or to reform, or to change his ways, in order to be saved. Instead, beloved, the Cross

comes where the sinner is. As in the case of Jacob when the ladder came right down to where he lay, so the Cross extends right down where we are in our sin.

Then, beloved, he not only saw that ladder reaching down to him, but he saw the ladder reaching up to God Himself. Let me tell you, beloved, the Cross is the only thing that can lift any man up to God. All the reformation in this world will never lift you up. All the culture and education that you have will never lift your soul one bit toward Heaven. Religion won't lift you to Heaven. Baptism and the Lord's Supper won't get you to Heaven. You can reform your ways and mend your character but that won't get you to Heaven. I tell you, beloved, as the ladder came down to where Jacob lay, so the Cross comes down to where we are in sin and lifts us up to God.

Jesus said:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

Beloved, this would tell us that there is no other way whereby that a man can get to God except through the door of Jesus Christ Himself. Just as Jacob lay upon that ground, with the ladder reaching to him, and reaching up to Heaven, he looked down the avenues of time to see Jesus Christ on the Cross of Calvary, with His Cross reaching down to earth. The only way that Jacob or any man can come to God is by the Cross of the Lord Jesus Christ.

Notice also that the ladder covered the distance between earth and Heaven. That ladder began where Jacob lay; it ended yonder where God was in Heaven. It covered the distance between earth and Heaven.

This would tell us that no one can ever lose his salvation, but that God's divine grace has made provision for all the journey from earth to Heaven.

I am not one bit worried about losing my salvation. I am not one bit worried about any child of God ever being lost after having been saved. Rather, beloved, God's sovereign grace has made provision to the extent that all the journey from earth to Heaven is covered by the Cross of the Lord Jesus Christ.

In this second stage of Jacob's life, we see him as he becomes a child of God.

## III

### THIRD STAGE — LIFE UNDER GRACE.

Jacob began this third stage of

life by making some vows unto God. He said, "I am going to set this stone up for a pillar, and this is going to be a house of God. Furthermore, he pledged his tithe to God, for he said, "Of all thou shall give me, I will surely give the tenth unto thee."

Let me ask you, the day that the Lord saved you, didn't you make Him some promises? Maybe you didn't speak them outwardly, but in your mind, you thought, "I am going to live for Him. My life is going to count for God." That is exactly what Jacob did. He made God some promises, and immediately he went on his way rejoicing.

But, beloved, Jacob didn't live perfectly afterward. Look at him as he went on his journey. Look at him with his two wives and two concubines. Look at him as he stole from his father-in-law, Laban, when he took all the cattle and livestock that he wanted, so that all Laban had left was what Jacob didn't want, and wouldn't have. Look at him a little later when Esau came out to meet him, and he said, "Let us take our journey together." Jacob urged Esau to go ahead and he would follow because his flock and herds were young and could not travel very fast, but when Esau went ahead, Jacob went in the other direction. Surely his life under grace was far from what it should have been.

We see Jacob a little later, when he says:

"Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."—Gen. 42:36.

Beloved, when things come into your life and you feel like Jacob, that "all these things are against me," you are doubting God. You are failing to trust Him. Thus, we see that he failed to keep his promises to God, his life was one of outright sin, finally culminating in Jacob doubting God. Still, I know that he was a saved man, because he enjoyed some seasons of spirituality.

See Jacob as he spends one whole night in prayer. I ask you, how many times have you spent the entire night in prayer? Before you criticize Jacob for his two wives and two concubines—before you criticize him for cheating his father-in-law—before you criticize him for lying to his brother Esau—before you criticize him for his doubting, I ask you, how many times have you spent the entire night in prayer? I say to you, beloved, there were seasons of spirituality in Jacob's life.

In his life under grace, Jacob was chastened of God. It was nothing but the chastening hand of God that fell upon him when

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## THE BAPTIST EXAMINER

RUSSELL, KENTUCKY



# The Bible Doctrine Of The Foreknowledge Of God

By C. D. COLE

"For whom He did foreknow (Gk. *proginosko*), he also did predestinate to be conformed to the image of His son." (Romans 8:29).

"God hath not cast away His people which He foreknew (Gk. *proginosko*)." (Romans 11:2).

"Ye therefore, beloved, seeing ye know before (Gk. *proginosko*) these things." (II Peter 3:17.)

"Which knew (*proginosko*) me from the beginning." (Acts 26:5).

"Who verily was foreordained (*proginosko*) before the foundation of the world." (I Peter 1:20.)

"Him being delivered by the determinate counsel and foreknowledge (*prognosis*) of God." (Acts 2:23).

"Elect according to the foreknowledge (*prognosis*) of God the Father." (I Peter 1:2)

In the foregoing Scriptures we have given every passage in the N. T. where the word "foreknowledge" is used. It will be noted that it is used five times in the verb form and two times in the noun form. In the verb form it is used three times of God and two times of man. One time when used of God it is translated "foreordain." (I Peter 1:20).

It is our candid judgment that there is hardly any doctrine more generally and more woefully misunderstood than the doctrine now before us. It is well to remember that the meaning of Bible terms is not determined by their current and popular use, or by reference to human dictionaries, but by their usage in the Scriptures. We are apt to assume that we know the meaning of a particular word and fail to test our assumption by the use of the concordance. Ask the average person what the word "flesh" means, and he will be quick to reply that it means the body of man or beast. But the word does not always have that meaning. It often refers to the sinful and fleshly nature. See Romans 7:18, 13:14; Phil. 3:3. Most people think the word "world" stands for the human race, when, in fact, the word is seldom so employed in

the Scriptures. See John 15:18, 19; Romans 11:13; John 17:9; I John 5:17. Spurgeon says that the word "world" is used in some seven or eight different senses in the Bible. Again, take the word "immortality." The popular idea is that it refers to the indestructibility of the soul. But the word is never used of the soul; it always refers to the body. See I Corinthians 15:53, 54; II Timothy 1:10.

## Foreknowledge A Divine Attribute

A fresh study of the subject before us raised the question as to whether "foreknowledge" should be classed as one of the Divine attributes. A Divine attribute is a quality belonging to the nature of God, one of His personal perfections, something which belongs inherently to His character or nature. For example, love, mercy, grace, and wisdom are qualities of the Divine nature, and are therefore attributes. Our conclusion, after further study, is that "foreknowledge" is both an attribute and an act of God. When the word is used in the popular sense — in the sense most people use it — it refers to God's knowledge of events before they actually happen. In this sense "foreknowledge" is one of the Divine attributes like love, mercy, wisdom, grace, etc.

## Foreknowledge A Divine Act

The word "foreknowledge" as used in the Bible can hardly be made to refer to a quality or attribute of the Divine nature. It is used in the sense of a Divine act rather than a Divine quality. We would not say that predestination and election are Divine attributes, but rather Divine acts. Foreknowledge, when used of events, is an attribute; when used of persons, it is an immanent act of God, an act remaining and operating within the divine nature. It is the difference between God's nature and God's activities; between what He is, and what He does. Foreknowledge, when considered as an attribute, is a branch of the Divine omniscience; and when considered as an act it

is a branch of the doctrine of the Divine decrees.

After writing the foregoing paragraph, we turned to the article on "Foreknowledge" in The International Standard Bible Encyclopedia, written by Bro. C. W. Hodge. And he states exactly what we have been trying to say. Let the reader study his statement along with what we have already written.

"The word 'foreknowledge' has two meanings. It is a term used in theology to denote the prescience or foresight of God, that is, His knowledge of the entire course of events which are future from the human point of view; and it is also used in AV and RV to translate the Greek words *proginoskein* and *prognosis* in the N. T., in which instances the word 'foreknowledge' approaches closely the idea of foreordination. In the sense of prescience, foreknowledge is an aspect of God's omniscience. God's knowledge, according to the Scriptures, is perfect, that is, it is omniscience." (C. H. Hodge).

## Foreknowledge And Foreordination

When foreknowledge is used as a divine act, it is practically the same as foreordination. Let Bro. Hodge speak again:

"While, therefore, the foreknowledge of God in the sense of prescience is asserted in the N. T., this is not the meaning of the term when used to translate the Greek words *proginoskein* and *prognosis*. These words which are translated in the AV and RV by the word 'foreknowledge' and once by the word 'foreordain' (I Peter 1:20), mean much more than mere intellectual foresight or prescience. Both the verb and the noun approach the idea of foreordination and are closely connected with the idea in the passages where these words occur."

When "foreknowledge" is applied to events, including the free action of men, it means God's foresight or knowledge beforehand. But when it refers to persons, it signifies to regard with favour, denoting not mere cogni-

tion but an affection for the person in view. The word "foreknowledge" is not in the O. T., but the word "know" occurs often, and frequently means to love or choose or ordain.

"They have made princes and I knew it not." (Hosea 8:4). "Before I formed thee in the belly I knew thee." (Jeremiah 1:5). "You only have I known of all the families of the earth." (Amos 3:2). "For the Lord knoweth the way of the righteous." (Psalms 1:6). In these passages, it is not acquaintances but affection or appointment that is meant. And the word "know" is often used in the N. T. in the same sense. "Then will I profess unto them, I never knew you." (Matthew 7:23). This means He did not know them savingly. "I am the good shepherd and know my sheep, and am known of mine." (John 10:14). "If any man love God, the same is known of Him." (I Corinthians 8:3). And again, "The Lord knoweth them that are His." (II Timothy 2:19). In these verses the knowledge of Christ is limited to the saved, and therefore, cannot signify an acquaintance with, but rather an affection for. God is acquainted with everybody; there is no limit to His knowledge about people.

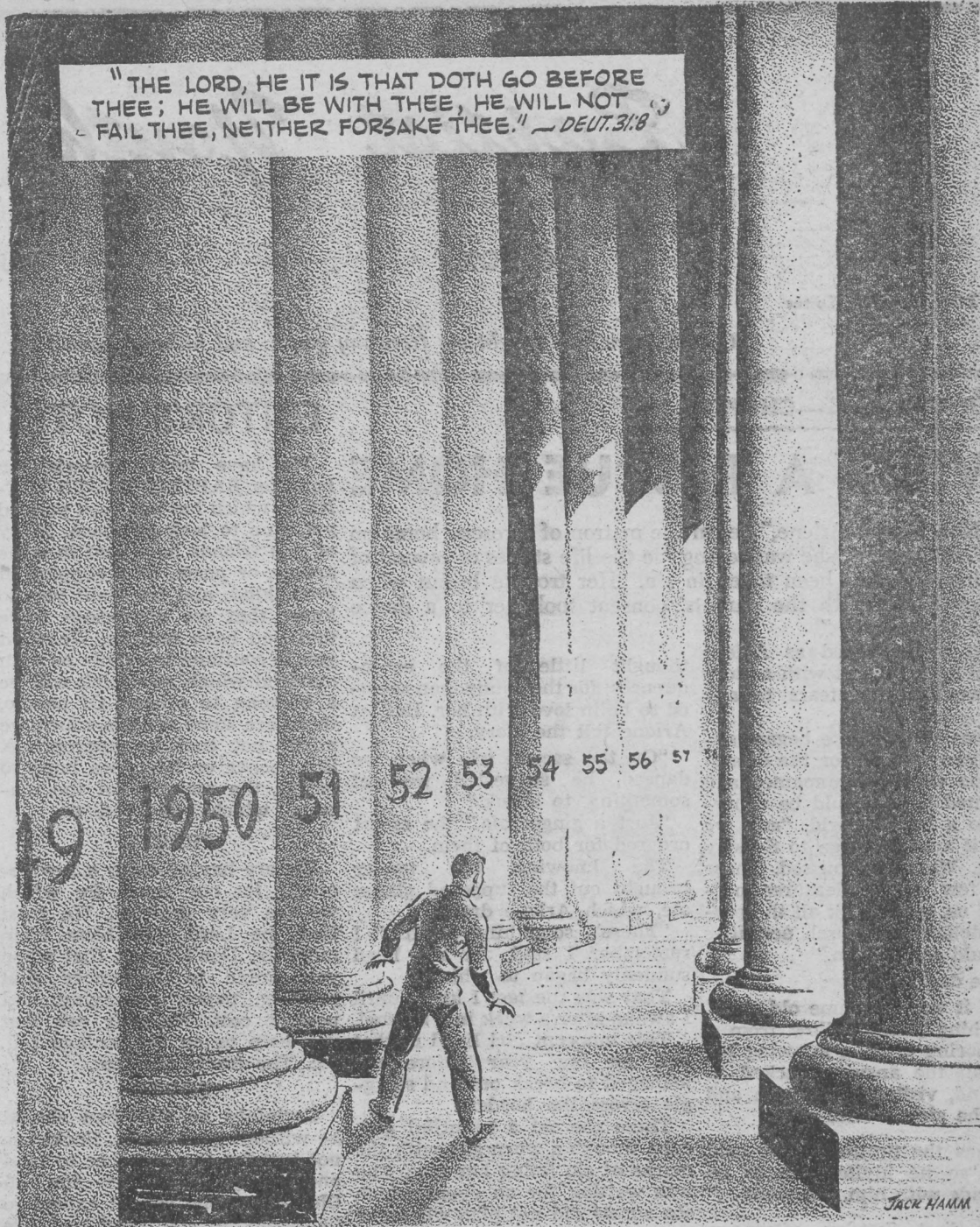
Now, the "foreknowledge of persons" means to foreknow with a benign purpose. It means to know with the intention of blessing. For God to foreknow a person is to regard that person with favor and with a purpose to save. The foreknown are to be finally glorified, because God foreknew them for this purpose. God's first act of benevolence towards sinners was to foreknow them. And His foreknowledge of them is the foundation (historically speaking) of all subsequent blessings. "For whom he did foreknow, He also did predestinate to be conformed to the image of His Son." (Romans 8:29).

God looked upon some poor sinners with gracious favor and determined to make them like His glorious Son. And He hath not cast away His people which He foreknew (Romans 11:2). On this verse Bro. A. T. Robertson, in his Word Pictures, makes this

comment: "Probably the Hebrew sense of choice before hand. The nation of Israel was God's chosen people and so all the individuals in it could not be cast off."

Here Bro. Robertson makes the word "foreknow" mean to choose beforehand. Those whom God looked upon with gracious favor, back in eternity, will not be cast away either in the present or in the future. They are the "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (I Peter 1:2). In this verse, election is based upon the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (I Peter 1:2). In this verse, election is based upon the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. And this obedience is the result of the sanctifying power of the Holy Spirit. And may the reader note and remember, that while election is unto salvation, this salvation is not without faith in the blood of Jesus Christ. The elect are to be justified, but they are to be justified by faith. Romans 5:1; 3:28; 4:5, et al.

To be exact and critical, the writer believes that, although divine foreknowledge is close akin to and associated with such words as election, predestination, and foreordination; it has a distinct meaning of its own. The divine order in Romans 8:29, 30 is foreknowledge, predestination, calling, justification, and glorification. The order in I Peter 1:2 is foreknowledge, election, and sanctification. So the foreknown are elected, predestinated, called, justified, sanctified, and glorified. And since every aspect of salvation is of grace, God's fore-



## THE CIGARETTE SONG

Sing a song of cigarettes—"Two For the Money."  
Spice up the music, tell something funny.  
Give away some cartons, then a lot of dough,  
Never mind the cost—on with the show!  
Sing "Your Big Red Letter Day" lie if you must,  
Inscribe on the dollar "In Nicotine We Trust."  
Only just be careful about the F. T. C.\*  
Just now they are peaceable, as peaceable as can be.  
Milder, Smoother, Better tasting, filter traps galore;  
Regular and King size, a dozen kinds or more!  
Pleasure helps your disposition, listen to our song,  
If Doctors say they kill you off, surely they are wrong.  
Send some samples to the school, enlist the friendly teachers,  
Enlist the members of the church, if possible the preachers.  
Get a shipment off today to soldiers overseas  
Free of charge, prepaid of course, we surely aim to please.  
Some are boys who never learned to smoke the evil weed;  
Once they start they'll always be victims of our greed.

Send some to the hospitals—gratis to our vets,  
Soldiers will recover fast smoking cigarettes.  
Sing it loud and sing it long—tell of Accu-ray,  
King of killers, NICOTINE is on the throne today!  
Sing of "Twenty Thousand Traps," what a pretty song,  
"Pleasure Helps Your Disposition" millions can't be wrong.  
Cancer of the throat and lip, and cancer of the lung,  
Tuberculosis, smokers heart, the truth has not been sung.  
Stomach ulcers, indigestion—something doesn't fit.  
Takes a month to get a habit one can never quit.  
'Tis the doctor, the hospital, then comes the hearse,  
It surely is bad, but might have been worse;  
One might have taken with one sudden stroke  
Without years of pleasure of cigarette smoke.  
Inscribe on his tombstone "He didn't go wrong,  
He died smoking and sing the cigarette song!"  
The cry of his orphans and grief stricken wife  
Brings a curse upon all who smoked out a life.

\*Federal Trade Commission.

DAVID A. BEAM,  
Springfield, Mo.



# Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

## AFTER THE BALL—CHAPTER XII

### I VISIT A RESCUE HOME

"Now here is Arlene," began the matron of a rescue home on the West Coast, as she was telling me the life stories of several of the girls who had been taken in sin. "Her trouble began when her boy friend with the parents' consent took her to a dance in Old Mexico . . ."

I sat and listened as Arlene opened up her heart with a story that would bring tears to any eyes.

"I was young," she began, sitting there waiting for the dreadful time when her unnamed and unwanted babe should be ushered into a harsh world, "and we made it a habit to go to Sunday School. We never missed. There were few other pleasures permitted us, so we took all the possible delight in church activities we could as children."

"One day . . ."

And it was the same old story. A dashing young fellow from a neighboring town, a knowing lad with all the answers tucked in his mind, visited the church and gave the girls a once over.

"I was the prettiest," she said later, "so he invited me to go for a ride with him. We went . . ."

That first Sunday afternoon they drove down the Coast to Old Mexico, but the young escort was very anxious to get Arlene back in time for evening service. Nothing wrong in such a ride as that. The next Sunday the trip was extended in another direction where they stopped at a roadhouse for something to eat—but not to drink. Sunday after Sunday this was repeated until the young fellow had wormed his way into the helpless girl's heart and life. She opened her heart to him.

"Let's stop here and watch them dance," he suggested one evening while over the Mexican border. They stopped and watched. He condemning the dance and she sanctioning his condemnation. Weeks went by until finally the stop to watch became a "stop to dance."

When this began, Arlene

thought little of the consequences; for the young man seemed to be in love with her. But let Arlene tell the story.

"On the second trip when we danced, he suggested we get something to drink."

"Just a ginger ale," the escort ordered for both of them.

The knowing bar tender brought out the supposed ginger ale, which Arlene drank.

"There's something in this," I remember I said, for my head suddenly began to whirl.

That was the last I knew until I awoke after a week in a brothel. This innocent girl lived in that hell for one year before she managed to break out and struggle across the border.

There she sat a beautiful girl, even though a worn girl with the marks of sin lining her face. She was waiting for an event which she surely did not plan when she walked out on that dance floor.

When I walked on with the matron to visit other cases of such hopeless girls, the matron said, "Fully ninety per cent of our girls testify that their downfall began in some dance hall."

I thought of those girls for whom the world had already ended, with little hope for a brighter future, many of them thinking of the one way out, the route of suicide. Many of them had tried that way, too. A few, whom of course we did not have the privilege of meeting, had taken that way and ended, as they thought, their troubles.

What a tragic price to pay for a few hours of sensual pleasure on a dance floor in the embrace of a young man whose highest ambition is ruin. This statement may seem harsh, but it is true. A test of the young men who frequent dance halls will show

(Continued on page five)

## EDITOR'S NOTES

We have much material on hand for BAPTIST YOUTH WITNESS which has not been printed yet, due to lack of space. Many of you friends have sent in some article, or poem, or a clipping of some kind, and we want you to know that we appreciate these that you have sent us. We want you to continue to supply us with material which you think will be a blessing to others. Of course, there are some articles which we might not consider appropriate. But sooner or later, we hope to get in the majority of the material which you send us.

### TRACTS

We are having quite a few requests for our tracts for which we are very grateful. We trust that the Lord will bless them mightily. Don't forget that when you order to remember that printing, paper, packaging, and postage cost. We only ask that you help us on the postage bill, etc. The tracts are free.

### BOOKS

Certainly no Christian should be without good books. Books are not just for the preacher to read and study; they are for all Christians. One cannot expect to be strong in the Lord and His Word unless he takes advantage of all the valuable aid of books which are sound and helpful in the study of God's Word. Look over the list on page five and make use of these books which the Lord has blessed to the hearts of thousands.

## DOCTORS QUIT SMOKING

It is reported that one doctor in every five who smoked gave up the habit within six months after two doctors of the American Cancer Society reported to the American Medical Association that there is probably a cause-and-effect relationship between cigarette smoking and lung cancer.

A survey showed that doctors who work with cancer are notably non-smokers. Only 28 per cent of the members of the American Association for Cancer Research now smoke. Two-thirds of all doctors who completed a lung cancer questionnaire felt that there is a definite connection between cigarette smoking and lung cancer.

Tobacco companies, of course, are spending millions of dollars to counteract the damaging business results from the release of these statistics.

—Gospel Herald

### THE REASON

One night in a Virginia city, a physician heard in the gutter of the wet street the cry of a baby, whose drunk father had kicked it down the stairway and out of the house. The doctor took the little thing to one of the hospitals, and the story was printed in the morning paper. A good woman went to the authorities, and asked that she might take the child and care for it as if it were her own. When questioned by some of her friends as to why she wanted that poor little thing with a broken back, her reply was like the gospel of God. She said, "I do not ask for the baby because I need it, but because it needs me." This is the reason that Christ came to save us.

(Continued on page five)

## BILLY AND HIS PA

"Pa, the other night at the big union meeting you spoke several times of the 'Church of Christ'. After the meeting was over Jim Jones asked me what you meant by it and I tried to tell him. But I don't quite understand some things about it myself. I wish you would explain."

"Well, Son, I am always glad to tell you anything I know. When I spoke of the 'Church of Christ,' I was referring to a religious denomination which insists on being called by that name."

"Pa, do you really and truly think they are the 'Church of Christ?'"

"Well, to be perfectly honest, Son, I do not think they are entitled to that name at all, but they have fought so hard to make everybody acknowledge their claims, I think it may be alright to call them by that name."

"Pa, isn't this so-called 'Church of Christ' the same as what some folk call the 'Campbellite Church?'"

"Well, yes, but some of us who are anxious to be nice to them, call them by the name they demand to be called by. We want to be courteous, you know, Billy."

"Pa, where did this church originate?"

"Well, son, to be perfectly honest with you, it originated with Thomas and Alexander Campbell over 100 years ago."

"That hasn't been long at all, Pa. Did these men preach the gospel like the Baptists, Pa?"

"Well, no, son. You see, Alexander Campbell thought he found the true gospel and he thought that he was to restore it."

"What kind of a gospel did he preach, Pa?"

"He was honest, I'm sure, Billy, but he was kinda wrong on the gospel. You see, he taught that a man was born again, or converted, by baptism. We preachers call his theory of conversion 'baptismal regeneration.'"

"Well, if you ask me, Pa, he was not just 'kinda wrong,' he was wrong altogether."

"Well, son, I guess you are about right."

"Pa, if another lady were to go around town wearing your name and telling everyone that she was your wife, would you stand for it?"

"Why of course not, son! For a person to do such would be an outrage."

"But what would you do, Pa? Suppose she demanded that she be called by your name?"

"I see your drift, son, but I think it is different when it comes to the question of the name a church wears."

"Pa, if you called another lady, say, the lady who demanded that she be called by your name, if you called that lady by your name, would it make Ma feel good?"

"Oh, perhaps not, son. But I don't intend to do such an absurd thing."

"Not even to be nice to the lady, Pa?"

"Sure not, son."

"You'd rather hurt the lady's feelings a bit before you would insult Ma that way, wouldn't you, Pa?"

"I guess so, Billy."

"Well, Pa, I was just thinking about what Bro. Williams was talking about the other day. Wouldn't the Lord be more insulted than even Ma, if we were to call some false outfit by His name?"

"Now, son, you know that Bro. Williams is one of those 'narrow' sort of Baptists."

"Yes, but Pa, he's sure got something there. If it would make Ma feel bad for you to call some other woman by your name, then you know it would make the Lord feel bad for us to call the Campbellites by His name."

"Son, you are unreasonable. You have got to get caught up with the spirit of the times. You are contending there for things that folks believed 50 years ago. Baptists used to have no use for . . . well, the 'Campbellites,' but, but . . . O, run along son and go about your work. Don't bother me with your arguments. It's getting so that I can't answer any of your reasonings anymore."

—News And Truths

## SAINTS IN GOD'S HAND

"All his saints are in thy hand." 2:13). —Deuteronomy 33:3.

### Who Are Saints?

They are children of God by regeneration. They are "born of the Spirit," "born again," "new creatures," "created in Christ Jesus unto good works." (Ephesians 2:8-10).

### Saints Are In God's Hand

It may be said that all God's creatures are in His hand; but the saints are so in a peculiar sense. This will appear if we consider—

1. *They are in His loving hand.* His is the hand of a Father, and surely He loves those whom He has made His children in so costly a manner, even through the incarnation and death of His own Son. (I. John 4:10).

2. *They are in His guiding hand.* Well it is for them that they are not left to their own guidance. They know not the way in which they should go. They know not what is best for them. (Rom. 8:28; Philippians

3. *They are in His protecting hand.* How greatly they need protection! They need protection from themselves, protection from the evil influence of the world, and from the snares of Satan. His hand is stretched forth for their defense. (John 10:27-30).

4. *They are in His chastening hand.* He chastens them with the paternal reluctance exemplified in a wise earthly father. (Lamentations 3:33). His love prompts the application of the chastening rod (Hebrews 12:5-11).

5. *They are in His sustaining hand.* He hold them up otherwise they would sink beneath the waves of sorrow. The hour of death comes apace. How greatly will they need divine support in that hour when all human helpers fail! (Psalm 23; 38:23, 24).

Are you one of the saints of God? If so, remember, for your comfort, in whose hand you are.

—J. M. Pendleton.



## Our Bible Study

### STUDIES IN GALATIANS

By A. M. OVERTON

(Now in Glory)

Chapter Three

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" v. 10.

Here it would be profitable to restudy the Ten Commandment law, both in the Exodus account (Exodus 20:1-18), and also the Lord Jesus Christ's positive summary of the law, as given in Matthew 22:36-40. Now in the light of this, reflect on what kind of person one would be if he did even a reasonably good job of keeping the law. Certainly one

would be regarded as a mighty good man. But, if he is trying to keep the law with a view of it getting, or helping to get him to Heaven, he is doomed to disappointment. For the law works a curse upon every one who tries to keep it for salvation.

Instead of being an indication of a saved person, the attempt to keep the law for salvation from sin's penalty, or to "live right," as it is usually expressed, brands one as being under the curse of condemnation. Satan has lulled so many to sleep with the thought, "I'm doing the best I can." Doing one's best, even though we actually did so, would avail nothing. The Lord makes no allowance whatsoever for any deviation from absolute perfection from beginning to end. The

(Continued on page five)



## WHEN YOU BUY BOOKS GET THE BEST!

### BEST FOR YOUTH

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\*Postage prepaid on these books only. Order from us.

### Our Bible Study

(Continued from page four)

curse is pronounced upon every one who does not "continue in all things written in the book of the law to do them." This truth is more fully brought out in James 2:10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Through Paul, the Holy Spirit hastens on to say that there need be no question at all about this matter, for it is settled thoroughly by the testimony of the Old Testament itself.

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith" v. 11.

Here, quoting from Habakkuk 2:4, we have a declaration that occurs in four different books of the Bible: "The just shall live by his faith." Notice also Romans 1:17, and Hebrews 10:38. There is no way one may miss the truth

that all just people, justified people, live, have their spiritual life, not by works, but by faith.

"And the law is not of faith: but, The man who doeth them shall live in them" v. 12.

The law is one thing; faith is another. Law gives something to do, or not to do. Faith gives something to believe. The law is not of, or out of faith. Faith does not grow out of law. There is nothing in law to produce faith. It simply declares, "Here is the perfect standard of right. Walk in it perfectly or be under the curse." When one sees the awful consequence of law, it is an occasion for unutterable rejoicing to hear the Lord say, "The just shall live by faith."

Pain is neither a blessing nor a curse. It is an opportunity.

You can't get a grain of faith into a disobedient heart.

### Little People's Corner



Quiz by Ethel M. Hoskins; drawing by Marsden Lore

### Can You Name Him — a Bible Quiz

He was shipwrecked on an island,  
For seas and winds were rough.  
When a viper fastened on his hand,  
He calmly shook it off.

ANSWER:  
PAUL

By Courtesy of C. S. M.

## IT'S ONLY A TRACT

It's only a tract! You may tear it,  
And crumple it up in your hand;

The wind, as it passes, may bear it  
And scatter it over the land.

It's only a tract! You may spurn it  
And deem it unworthy a thought,

May ridicule, trample and burn it,  
Despise it, and set it at naught.

It's only a tract! But it telleth of  
Holiness, happiness, and Heaven;

Where God in eternity dwelleth  
With sinners His love has forgiven.

It speaks of a future in glory,  
Of present enjoyment and bliss,  
And will you neglect such a story,

So loving, so joyous as this?  
It whispers, "No matter how hardened

No matter how vile you have been  
You may at this moment be

pardoned  
And saved from the bondage of sin."

It points to the Substitute dying  
The Sinless, for sinners like you;

Oh, soul, on His merits relying  
Come, prove that its message is true.

It is but a tract. Yet its warning  
Is whispered in Jesus' own voice,

And at thy acceptance or scorn-  
ing  
Either Heaven or Hell will rejoice.

—Selected

Editor's note: After reading this blessed little poem, why not help us spread gospel tracts everywhere? Here is how you can help (1) Pray for this work, (2) Help finance this work, and (3) Distribute tracts carefully and prayerfully.

### A Rescue Home

(Continued from page four)

that the average youth there does not look upon a girl other than as a prey to his lust.

(Reprinted from "After The Ball," by U. E. Harding, by permission of the Zondervan Publishing House, Grand Rapids, Michigan.)

## LET THE SAVIOUR WASH YOUR FEET

The statement is made to saved folks, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1).

On the night before He was crucified, He took a bowl of water and washed the disciples' feet. They had quarreled about who should be the greatest in the kingdom, and one of them ought to have gone and washed the other's feet. It was a servant's task. When none of them would do it, the Lord Himself did it, and in doing it, He did teach the Christian virtue of humility. But there was a far greater lesson than humility involved. You remember when He came to Peter — Peter refused to let the Saviour wash his feet. The Master was very plain and told him, "What I do thou knowest not now but thou shalt know hereafter." Peter still stubbornly refused. The Master then said, "If I wash thee not, thou hast no part (fellowship) with me." (John 13:6-8). When Jesus said this and Peter saw that the Master could have nothing to do with him if He did not wash his feet, Peter cried out, "In that case bathe me all over." Jesus answered him, "He that is bathed, needeth not, save to wash his feet." (John 13:10).

The spiritual meaning of this is found in the words of the Lord Jesus and refer back to the type or picture of the Christian's life

as taught in the ceremonies of the tabernacle. The Holy of Holies was the dwelling place of God in the midst of His people. No one was allowed to go in there except the great high priest, and he, only on the great day of atonement.

In the Holy place was the altar of incense. Here the priest prayed. Just outside of the Holy place was the brazen laver where the priest must, upon the penalty of death, wash his feet before he stepped into the Holy place. When Aaron was inducted into office as the high priest, Moses stripped him of all his garments and bathed his body from the top of his head to the soles of his feet until there was not a speck of dirt left on him. This symbolizes the new birth. This is what Jesus meant when He said, "They that are bathed (saved) needeth not, save to wash his feet, but is clean every whit." (John 13:10). In our daily walk we get dirt on our feet, and no dirt can come into the presence of God. What the Lord Jesus taught Peter was that he was saved when he received Christ, but if he wanted fellowship with Him, work with Him, talk with Him, get an answer to his prayers, he must let the Saviour "wash his feet." Whenever a Christian comes into the presence of the Saviour, he must "have clean feet." To have clean feet, you

## For Little Children

### MOSES IN THE LAND OF MIDIAN

Boys and girls, after Moses had killed the Egyptian man, he got scared because he was afraid that King Pharaoh would find out about it. And pretty soon, King Pharaoh did find it out and was going to kill Moses.

But when Moses heard that King Pharaoh was looking for him and wanted to kill him, he left Egypt and went many, many miles away into the land of Midian.

While Moses was living in Midian, he met the priest of Midian. The priest's name was Jethro. Jethro had seven daughters, and one of them was named Zipporah.

Pretty soon Jethro gave his daughter Zipporah to Moses to be his wife. Not long after that, a little boy was born, and they named him Gershom. Moses and Zipporah liked the land of Midian so well that they just stayed there and lived there. Moses worked with his father-in-law Jethro in herding the sheep there.

But back in Egypt, things were not very good. King Pharaoh, who had made the children of Israel work so hard, died by this time. And the children of Israel were so unhappy because the Egyptians were making them work so hard. They were just slaves to the Egyptians, and the Egyptians were very cruel to

them.

Pretty soon, the children of Israel couldn't stand any more, and they cried up to the Lord. And boys and girls, the Lord heard their cry and He remembered what He had promised Abraham and Isaac and Jacob. Do you remember the promise that the Lord made to these men? Well, the Lord promised them that He would bless the children of Israel and that He would protect them and would someday bring them to the land which He had promised that He would give them. That land was Israel, or Canaan, as it is also called. The children of Israel were slaves to the Egyptian people now, but we will see pretty soon if the Lord kept His promise to these Jewish people.

Boys and girls, just like the Lord heard the children of Israel when they cried to Him, so the Lord hears His children today when they come to Him, talking to Him in prayer. The Lord invites His children to come and talk with Him in prayer, and He says that we can ask Him for guidance and wisdom and grace. And boys and girls, if the Lord Jesus Christ is your Saviour and you belong to Him, God will hear you when you pray to Him. The Lord says: "Ask, and ye shall receive, that your joy may be full." John 16:24.

### A QUESTION

## What Are Your Rathers?

A Sunday school lesson writer recently reminded his readers that "Our 'rathers' will tell us very plainly what we are."

Last fall a deacon took his family to spend Sunday at the State Fair of Texas. "It's the only day I can get away," he explained. His business wouldn't let him leave during the week.

God didn't attend the fair that Sunday. But He did attend the little white church where the deacon was missed. And the deacon's action confessed that he'd rather take God's day for pleasure than for seeking fel-

lowship with God.

A Christian businessman voted a wet ticket "Because," he said. "If I didn't, I'd lose business and the good will of associates." His action admitted he'd rather have the approval of men than of God.

A Sunday school teacher, expecting out-of-town relatives for a Sunday visit, asked another member to teach her class that day. Her explanation: "My folks expect me to stay home when they come."

God expected her to teach her class for Him. Her action acknowledged that she'd rather grieve God than her relatives.

David, whom the Prophet Samuel recognized as "a man after God's own heart," said, "I'd rather be a doorkeeper in the house of my God than dwell in the tents of wickedness." Could it be that David's "rathers" helped make him God's favorite?

What are your own rather's?  
—Faith and Life

must come to Christ as your Intercessor, confess your sins (wash your feet), and He will restore you not only to fellowship, but will find joy and delight in His service.

Remember that no saved man can have fellowship or part with the Lord if he has unconfessed, unjudged sins in his heart. This is "unclean feet." No matter what the sins are—or how many—as His child He has said to you—  
"If any man sin we have an Advocate with the Father—Jesus Christ the righteous," and, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:9). This is the lesson Jesus taught by "washing the disciples' feet." He that is washed (saved) needeth not save to wash his feet (confess to Christ your Advocate), but is clean every whit (John 13:10). Here is the way to victory—answered prayer—joy unspeakable—to conquer "the old man" and unbroken fellowship with Him "whose we are and whom we serve."

—Clarence Walker



WHY I PREACH AGAINST

BOOZE

PASTOR FRANK B. BECK  
North East Baptist Church  
Millerton, New York

Scripture reading: Proverbs 23.

I wish to speak to you about the A-bomb. I am surprised that the newspapers, magazines, radio and television have suppressed what I am about to tell you. I am shocked that the President of the United States of America, and the Congress have not investigated it fully, and taken steps to correct the destruction that has come to our country as a result of the A-bomb. I have a report, usually reliable, that there are some four million people in our nation who are *right now* suffering from the A-bomb, plus 12 million more who are affected by the same. Stricken with the A-bomb and little is said or done about it! And if you include with the four million, the other 12 million who are affected by the A-bomb, that is equal to the population of the following States: Washington, Oregon, Nevada, Idaho, Utah, Arizona, Montana, Wyoming, Colorado, New Mexico, North Dakota, South Dakota, Nebraska, Kansas, and Oklahoma! All of them suffering (in equivalent) from the destructive A-bomb! I refer to the *Alcoholic bomb*.

I am against the booze business body, soul, and spirit. I hate it and detest it with a holy hatred. I am a sworn enemy against it, and have put my hand to the plow and will never turn back. I have no apology to make for it. I am totally indifferent as to whether I am praised or cursed because of it. I will preach against booze as long as I am a "preacher of righteousness" (2 Peter 2:5). Why do I preach against booze?

ABOUT THE AUTHOR

Bro. Beck, the author of this stirring message, is to be one of the speakers at the Bible Conference of Woodlawn Terrace Baptist Church of Memphis, Tennessee July 17 - July 19.

He will be making a long trip from his home at Millerton, N. Y. to Memphis and return. I would like to offer a suggestion: Maybe some church along the way is in need of a revival or Bible Conference. Here is an opportunity to avail yourself of a good and godly man in the person of Bro. Beck.

If the Holy Spirit so impresses you, then write to him at once, and make arrangements immediately for him to speak to your church.

FIRST, I PREACH AGAINST BOOZE BECAUSE I PREACH THE WORD OF GOD. If I preach the Word of God sooner or later I am going to come across Scriptures dealing with intoxication, and drunkenness, and will have to take a stand against it. Hear the Word of God! "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise" (Proverbs 20:1). "The drunkard and the glutton shall come to poverty" (Proverbs 23:21). "The priest and the prophet have erred through strong drink, they are swallowed up of wine..." (Isaiah 28:7). "Nor drunkards shall inherit the kingdom of God" (I Corinthians 6:10). "Be not drunk with wine, wherein is excess, but be filled with the Spirit" (Ephesians 5:18). A Bible preacher is bound to preach against booze sooner or later.

SECONDLY, I PREACH

THE BAPTIST EXAMINER

PAGE SIX

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AGAINST BOOZE BECAUSE I PREACH AGAINST SIN. I preach against sin because I am commanded to in the Word of God. My Master has charged me to "Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Timothy 4:2). I know there are those who say, "That's negative preaching!" That doesn't bother me a bit. It is what God has commanded me to do and I will do it if the heavens fall! I have noticed from the four Gospels that Jesus Christ preached against some 44 different sins. I know because I took a pen and went through the four Gospels while I was conducting evangelistic meetings near Charlotte, N. C., and catalogued the various evils that the holy Son of God denounced, and it was published in the CHRISTIAN BEACON of May 18, 1950. If that is preaching negative, then I am in good company! How else can I obey Ephesians 5:11? "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

THIRDLY, I PREACH AGAINST BOOZE BECAUSE OF ITS SINFUL, SHAMEFUL, AND DAMNABLE RESULTS.

Tell me, what good has liquor ever done? Will you tell me that the industry employs so many, and that the taxes are so many? And what of it? Does the end justify the means? What is the end? Money in the pockets of the liquor dealers, money that should put good clothes on the backs of the children and parents, money that should put decent furniture in the home, money that should put wholesome food on the table, and fuel in the furnace. However the booze business is *not* a profitable business even from a financial viewpoint, as far as the *government* is concerned. For instance, in 1949 this country received three billion dollars in tax money from the liquor business, but forget not that eight and one-half billion dollars had to be drained out of the taxpayer's pocket to pay that revenue (Civic Bulletin). Here is some more revenue the liquor business pays not often mentioned: 8,000 people slaughtered every year on the highways, due to drinking drivers, 15,000 more laid aside each year in drunkard's graves, and broken hearts and homes that cannot be tabulated! How true the words of Proverbs 15:6, "... in the revenues of the wicked is trouble." "Better is a little with righteousness than great revenues without right" (Proverbs 16:8).

FOURTHLY, I PREACH AGAINST BOOZE BECAUSE OF ITS POLLUTED AND PERNICIOUS POSITION.

It is the enemy of God. A drunkard can easily forget the law of God, and therefore sin against God, for "sin is the transgression of the law" (I John 3:4). Sam Morris tells how he went down to old Lady Bill Penitentiary in Kentucky one afternoon. He said: "Nine men were in the death cells waiting to be electrocuted in the big old hot chair across the aisle. I put my hand through the bars in one cell, made myself acquainted with the next man, one by one. Eight out of the nine people who were electrocuted from those cells committed their crimes while they were under the influence of liquor" (Virginia Challenge). Anything that does that to men is the enemy of God, and so are all who dirty their hands with it! God warns. "Lest they drink, and forget the law" (Proverbs 31:5).

It is the enemy of the Church. The Church of God is commanded to dismiss from its membership, and from the Lord's table, "any man called a brother" who is a "drunkard" (I Corinthians 5:11, 13).

Continued on page seven)

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JUNE 17, 1956

SCENES CLOSELY RELATED TO BETRAYAL AND ARREST - - - - - Matthew 26.

I. Jesus Predicts His Death. Matthew 26:1-5.

Two announcements about the same event. Matt. 26:1-5. The event was the death of Jesus. Jesus announced that it would take place at the Passover (v. 2). The chief priests announced that it should not be at that time, but later, for fear of an uproar (v. 5). It came to pass as Jesus predicted. O. how weak is man and how mighty is the Son of man!

II. The Supper At Bethany. Matt. 26:6-13.

1. This was in the home of Simon, the leper, otherwise unknown. Doubtless, he had been healed but he had retained this distinctive name.  
2. It was Mary (v. 6), the sister of Martha and Lazarus who anointed him. Cf. John 12:3.  
3. The value of this ointment was 300 pence (Jn. 12:3). A pence was 17 cents, making a total of \$51.00, equal a man's labors for a year.  
4. This revealed that Mary's faith in the Lord's words about His approaching death was greater than that of the apostles (v. 12).  
5. This revealed her love, since she selected the costliest and gave the best she had without reservation.  
6. Note the far-reaching effect of this deed. As the ointment diffused throughout the house, so her glorious deed would diffuse throughout the world to the end of time (v. 13).  
7. This was Mary's anointment for Christ's burial (v. 12). There is no evidence that she came to His grave when dead. She anointed Him while yet living that He might enjoy it.  
8. The murmuring (v. 8, 9). John says that this was Judas (Jn. 12:4-6). It is easy to suppose that Judas said this first and that the Twelve repeated his words. Some murmur today about the money spent for missions. They say it would be better to use it for hospitals and schools. 'Tis just an echo from Judas.

III. Judas Sells His Lord. Matt. 26:14-16.

Judas like many is now convinced that Christ will not evade death. Therefore, Judas' ambitious desire of promotion in a worldly government will not be realized. He was a thief (Jn. 12:6), and when he saw Mary waste the ointment on Jesus (to Judas it was waste), he determined to get what he could in another direction. Hence, he made the covenant to betray Jesus for thirty pieces of silver (\$15.95).

IV. The Last Passover. Matt. 26:17-21.

Most paintings of this part of Christ's life are false. They did not sit, but reclined at the table. Thus, Jesus announced His betrayal (v. 21). Each asked, "Is it I?" They knew of the possibilities of evil within their hearts. They had a wholesome distrust of self when Christ announced His betrayal. Since they were not Holy Rollers, they knew that they might sin.

Judas couldn't say, "Lord, is it I?" He just couldn't say "Lord." The words stuck in his throat, so he said "Master," meaning Rabbi.

Jesus said it would be better for the betrayer never to have been born (v. 24). **It would be better for any man never to be born, than having been born, never to be born again.** Cf. John 3:1-7.

V. Jesus Foretold His Betrayal. Matt. 26:21-25.

As the dark shadow of the cross fell upon Christ, His suffering increased. Nothing more deeply wounds than ingratitude. Cf. Psalm 55:11-14. Judas had been near Jesus for three years — yet was still unsaved. It isn't environment that one needs but rather a change of nature. One doesn't need a new berth, but a new birth. Cf. John 3:3,5,7.

VI. Jesus Institutes The Lord's Supper. Matt. 26:26-30.

1. The Passover had looked backward to the night the Death-angel passed over the Israelitish homes in Egypt (Ex. 12) and forward to the death of Christ. Now that Jesus is to die, He institutes a new supper which looks back to His death and forward to His return to earth to establish His kingdom.

2. The bread and the wine represent the body and blood of Christ. They symbolize His body and blood. Cf. Matt. 13:38.

3. The cup tells us of forgiveness of sins (v. 28). There is no salvation apart from the blood of Christ. Cf. Heb. 9:22.

4. Here was close communion. No one there but Christ's disciples of His own church. Not even His mother or the man in whose home the feast was held was present.

5. They were all to drink of it (v. 27). No individual cups, just one.

6. There was no collection for the poor following this supper. They merely sang a hymn and went out without even a closing prayer of benediction.

7. This is a prophecy that Christ is coming back to earth again (v. 29). It tells of a future feast with the Word.

8. Here are two proofs that the church was in existence before Pentecost. (1) The Lord's Supper is a church ordinance; hence the church must have been in existence. (2) Note the singing of v. 30. Read Heb. 2:12. This is the only time Jesus ever sang in the church. Thus the church was in existence before Pentecost.

VII. Jesus Prophesies Concerning The Future. Matt. 26:31-35.

1. That all His disciples would be offended because of Him.  
2. That His disciples would all be scattered abroad.  
3. That Peter would deny Him three times (v. 34). We will see all these predictions come true!

VIII. Gethsemane. Matt. 26:36-45.

1. Note the exceeding sorrow on Christ's part (v. 37,38). He knew the agony of the cross when His soul would be made an offering for sin. In view of this, He was very sorrowful.  
2. Here we see the filial submission of Christ (v. 39). Even in view of the cup of death, He was willing to submit to His Father's will. O, may each child of God learn the lesson — submission!  
3. See the disciples sleeping while Jesus was sweating. This just about characterizes much of our Christian work today.  
4. The three types. Jesus left eight disciples at edge of Garden. Took three a little farther inside. He Himself went a stone's throw farther. These represent three groups of Christians.  
The first group. Were nearest the edge of the garden. **Were largest in number. Jesus gave them only a meager revelation, "Sit ye here."** Their only duty was to wait (v. 36). This group surely represents the majority of professed Christians.  
The second group. They were half-way between the edge of the Garden and God. Were much smaller than first group. Christ honored them though, by giving them a more complete revelation, "My soul is exceedingly sorrowful." Their duty was to watch and pray. No child of God ever gets into this second group until he begins to pray.

The third group. Farthest from edge of garden and nearest to God. This group is very small (don't have to build any annexes to care for them). God honored this group with a complete revelation, "Let this cup pass from Me." The duty of this group was to bear the sins of the world. This was the highest type of service.

The farthest from the world — the smaller the number, but the larger the revelation and the greater the duty. May you seek to be one of the third group!

IX. The Betrayal. Matt. 26:47-56.

1. Why Jesus went to Gethsemane. John 18:1. It offered to His enemies an opportunity to take Him, without the restraint of the common people who heard Christ gladly. It was a place well known to Judas since it was Christ's favorite place of devotion.  
b. It fulfilled an Old Testament type. II Sam. 15:23,30,31.

2. Why He took along His disciples. John 18:1. Christ Himself offered no resistance to His enemies, but to humbly submit to the will of God.

3. The band. John 18:3. This was evidently a detachment of Roman soldiers. The word "band" means a tenth part of a legion. This would mean, approximately, 500 men. Cf. Matt. 26:47; Luke 22:52.

4. Christ's Omniscience. John 18:4. His foreknowledge was perfect. For Him there were no surprises. Cf. John 13:1. He is the same today. Cf. Heb. 13:8. He knows all things now.

5. Christ's willingness. John 18:4-7. The Holy Spirit here emphasizes Christ's readiness to go to the cross and His willingness to suffer for the sins of the world. He voluntarily delivered Himself into their hands. He was no martyr. Cf. Matt. 26:53 and II Kings 19:35.

6. Judas and his crowd. John 18:5. Only a little while before with Christ and the eleven, he was seated. Now he is seen with Christ's enemies. May each Christian beware lest he is seen with Christ's friends today and His enemies tomorrow. May each Christian see to it that his testimony is daily for Christ.

7. Consternation. John 18:6. Christ's two words "I am" completed the over-powering of His enemies. They fell helpless to the ground. He did not strike them; He merely spoke. They were in His power and not He in theirs. What a picture of the sinner's helplessness at the Judgment. Cf. Rev. 6:12-17. All this only fulfilled Old Testament prophecy. Cf. Psalm 27:1,2.

8. Why the disciples were freed. John 18:8,9.  
a. If they had suffered with Christ, some one might think that their sufferings were a part of the price of redemption. Cf. Lev. 16:17.

b. It shows that Christ's first thought is not about Himself and His sufferings, but of His disciples.

c. Christ showed His disciples how fully competent He was to preserve them amid the greatest dangers.

d. Christ had other work for His disciples; enemies must leave them alone.

e. Lastly, it fulfilled Scripture (v. 9). Cf. John 17:12.

9. Christ's Last Miracle. John 18:10,11. Peter's zeal exceeding his knowledge in cutting off the ear of the high priest's servant. Cf. Rom. 10:2. Christ's last miracle before His death was that of healing this servant. It looks like the crowd should have seen that He was God by this miracle and freed (Continued on page seven)



## "The Triumph Of God's Grace"

(Continued from page two)

his daughter Dinah sinned. Cf. Genesis 34. Furthermore, his family became idolaters.

"Then Jacob said unto his household, and to all that were with him. Put away the strange gods that are among you, and be clean, and change your garments."—Genesis 35:2.

All this is but God's chastening hand falling upon Jacob for his sins. In this connection, well may we inquire: whom does God chasten? We are not left to doubt.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Hebrews 12:6.

In view of the fact that God chastens only His own, then this is sufficient proof that Jacob was truly a child of God. He hadn't lived as he should. Certainly his life under grace was anything but what it should have been. In it all, though, there were seasons of spiritual prosperity, as well as seasons of chastisement, both of which tell us that he was God's child.

Finally, see Jacob as he goes back to Bethel, when he renews his covenant with God. He puts away all the strange gods from his life and family, and goes back to Bethel, there to build an altar unto God.

Beloved, as Jacob had his seasons of spirituality, so you and I have our seasons of spirituality, when God blesses our soul, and when He gives to us those marvelous and heart-warming experiences under grace. That was the third stage in Jacob's life.

### IV

## FOURTH STAGE — THE TRIUMPH OF GOD'S GRACE

After God has saved a man, God isn't going to let that man go on forever in sin. God's grace is going to triumph. Listen:

**For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.**—II Cor. 4:16.

Though the flesh may grow weaker, the inward man is renewed day by day.

I can see Jacob as he is brought down to Egypt by his son Joseph. Arriving in Egypt, he is restored to Joseph, and the aged patriarch is brought before Pharaoh. Let's read the story:

**"And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh."—Genesis 47:7.**

The aged and feeble patriarch stands before the monarch of the mightiest empire of the world. Behold what dignity now characterizes Jacob! What a contrast from that day when he had bowed himself seven times before Esau. There is no cringing and fawning here. Jacob carries himself as a child of God. He was a son of the King of kings — an ambassador of the Most High. As Jacob stands before Pharaoh, he declares: "The years of my pilgrimage are 130 years." At last Jacob has learned that this earth is not his home, and that he is but a stranger and a sojourner here on earth. He sees now that life is but a journey, with a starting point and a goal. The starting point of course is regeneration, while the goal is our Heavenly glory. Never before had such an event taken place in Pharaoh's palace. God's grace has triumphed at last in the life of Jacob.

Truly Jacob's life was unpromising in the beginning. He was selfish and cunning. He was a bargain-maker and a supplanter; but now God's grace gloriously triumphs. This shows what God is able to do.

I can imagine a serene evening which follows a tempestuous day. All day the sun has been hidden from view by clouds, fog, and mist; yet in the end, the sun sets in majesty and brightness. With its beams, it gilds the western sky, holding out the promise of a bright day tomorrow. Such describes the life of Jacob. At the close of his tempestuous life, God's grace triumphs.

Now this is what God's grace

did with Jacob, and for Jacob. Truly we are glad that when God begins a work of grace, He never ceases until it is brought to completion.

"Being confident of this very thing, that he which hath begun a good work in you will FINISH it until the day of Jesus Christ."—Philippians 1:6.

May we remember that what God's grace did in the life of Jacob, it likewise can do in the life of each of Adam's descendants.

## S. S. Lesson

(Continued from Page Six)

Him. This only shows how blinded they were by unbelief.

**X. Jesus Before Caiaphas And The Sanhedrin. Matt. 26:57-68.**

**XI. Peter's Denial. Matt. 26:58, 69-75**

Peter loved his Lord too much to run away; yet he was too big a coward to stand by Jesus.

This shows how weak man really is. Cf. John 13:30-36. It likewise warns us of the consequence of prayerlessness. If Peter had watched and prayed as Christ commanded, he would not have thus fallen.

## Booze

(Continued from page six)

It is the enemy of the home. In beginning his instructions to Christian husbands and wives, the Apostle Paul writes by Divine inspiration, "and be not drunk with wine . . ." (Ephesians 5:18-33). Enraged parents in Long Island, N. Y. put all of their pleasures and business aside December of 1952. They met together, drew up a resolution, and demanded authorities to set up a fence around a sandhole, full of sand and water. Why did they do that? Because within 5 days, 2 little boys lost their lives in the pit. These little children lost their lives because there was no fence, and no guards around the hole.

It was a sad Christmas for the parents of the two tots; one aged 7, and other 4. But father and mother, I see the sump-hole of Hell! yawning out beneath your children's feet. I see them pouring beer into your children's mouths over the television, I see some of you allowing your children to attend the movies where they can see drinking glorified. And some of you may have dragged the very pit into your own home in the form of social cocktails, and cans of beer (which have just as much alcohol as the average glass of whiskey!).

That is why I preach against booze.

I once read a story of a man whose attention was drawn to a little, pale, thin bootblack who had a bunch of bluebells in his button hole. The gentleman let the boy black his boots, then balancing a quarter on his finger said: "Here's ten cents for the shine and fifteen cents for the flowers," pointing to the bluebells.

The lad put his small hand over the flowers. "No sir; I can't sell them; if I was straving I would not sell a bluebell."

"And why not, little man?"

The lad looked at the man so piteously that he was almost sorry he had asked him. He put his hand on the boy's head and said: "Excuse me for asking; you need not tell me unless you wish, and you can keep the quarter besides."

But the little lad said: "I like you, Mister, and I will tell you. Just a year ago this month, and it has been such a long year I thought the bluebells would never come," and then he stopped and put his hand over his eyes as if to shut out some horrid sight. Presently he took down his hand and said abruptly:

"My father was a drunkard. We once owned some property, I've heard mother say, but that was before I was born. We got so poor mother had to go out and

wash to get food for Bess and me. We lived in a little log house, a quarter of a mile from town.

"One Friday morning there was only a plate of cornmeal and two spoonfuls of molasses. Mother baked the meal into bread, and told me to feed the baby when she awoke, and to keep a sharp outlook for father, while she was away washing that day. She kissed me at the door. 'Be a good boy, Willie, and take care of little sister,' she said.

"Bessie slept a long time and I passed the time sitting by her and going to the door to watch for father. When she woke up she said, 'Baby is so hungry, Willie, get something to eat.' 'Get up, Bessie, and let me dress you, and then we will have some breakfast.' I had not eaten a mouthful, nor had mother before leaving home, and I was dreadfully hungry. She got up, and I dressed, washed, and combed her, and when we sat down to the table Bessie just dropped her curly head right down on the table and sobbed out, 'O, Willie, I am so tired of cornbread and molasses; I can't eat it; I want some meat and butter.' I tried to make her eat, but I could not.

"Father had not come home, and it was nearly dark; we were sitting on the doorstep. Bessie laid her head against my arm and began to cry, 'I'm so hungry, Willie, mother stays so late tonight.'"

"Don't cry, baby, mother will soon be home.' 'Of course she will!' exclaimed George Anderson. He lived a mile beyond us, and as he spoke he tossed a bunch of bluebells into Bessie's lap.

"She liked the bluebells very much. But as I was tying the bluebells in her golden curls some one jerked me off the step. It was my father; he was almost crazy with drink.

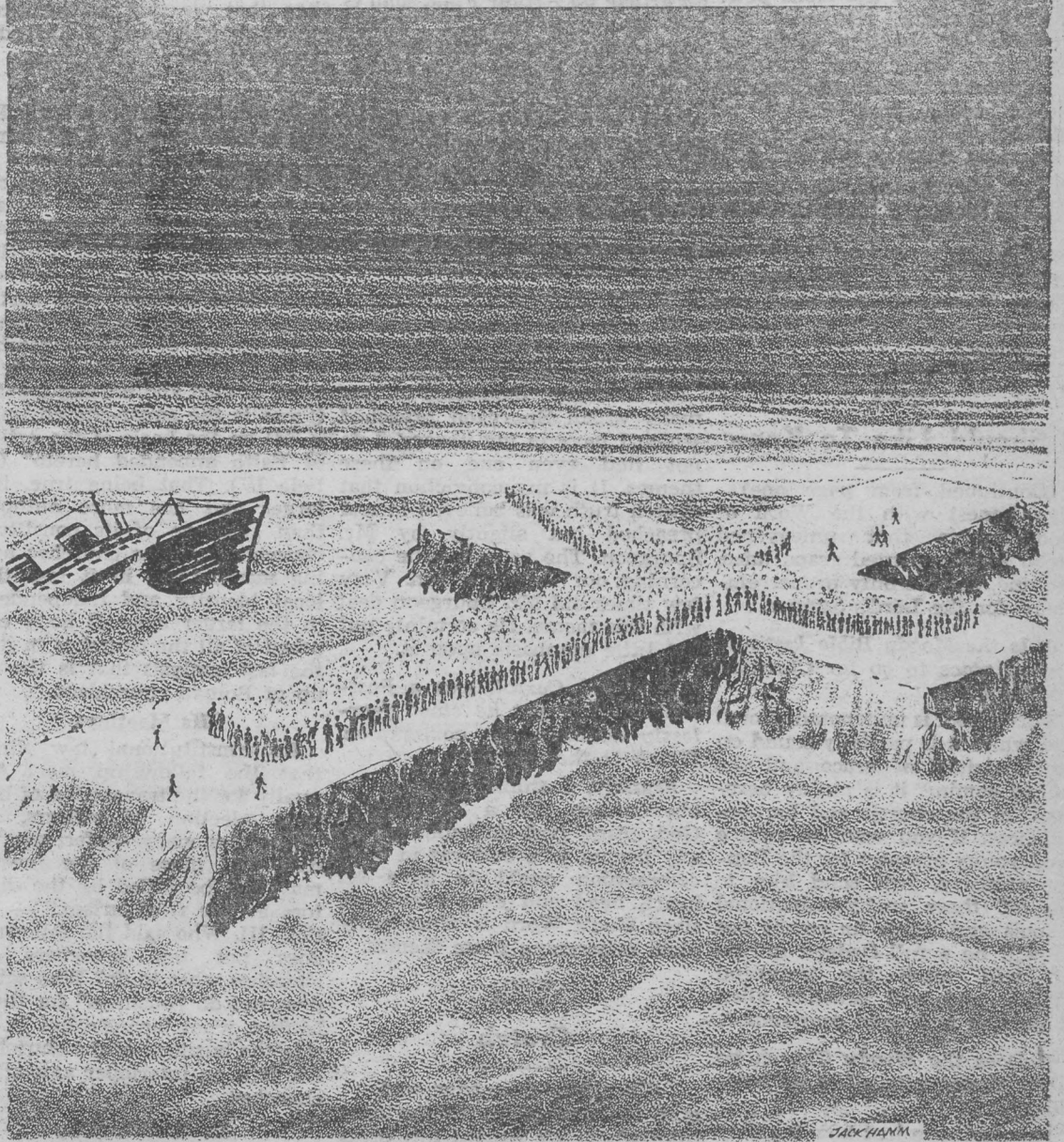
"He caught Bessie and said, 'You have been crying; what did Willie do to you?' She was so white and scared that I thought she would faint. 'Willie didn't do anything,' she gasped out. Father let go of her and grasped me; he commenced to shake me awful.

"You rascal, what did you do to

Bessie? Tell me, or I'll shake the breath out of you.'"

## ROCK OF AGES

"THERE IS THEREFORE NOW NO CONDEMNATION TO THEM WHICH ARE IN CHRIST JESUS"—ROM. 8:1



Bessie? Tell me, or I'll shake the breath out of you.'

"It was then that little Bessie told him that she was hungry. That made him furious. Seeing the bread and molasses on the table he said, 'You little white-faced liar, you are not hungry, look at the table . . . If you can't eat anything, I can give you something to drink,' and with that he started down the path that led to the pond.

"Bessie hushed crying, but she looked awful scared. 'I'll give you something to drink,' he said, when he reached the edge of the water, and I followed scarcely knowing what I was doing, I was so frightened.

"He waded in about knee deep, then took Bessie and put her curly head down under the water.

"I waded around father and tried with all my strength to raise her little head out of the water, but father held it down. I begged father to take her out, but he would not listen. It seemed hours to me, but father at last lifted up Bessie's white dripping face. I called her name wildly, but her blue lips didn't move; she was dead.

"Father laid her down on the grass, 'I guess she won't get hungry for a while,' he said. I was so stunned I never moved or spoke until I saw the bluebells that I had twined in Bessie's hair floating out on the water. I could not bear to see them drift away, so I went after them. Just as I reached them I heard mother call: 'Willie! Oh Willie! where are you?' I looked at father. He was seated on the ground by Bessie. Mother called again. I was out of the water now, but so weak I could hardly stand. 'Bessie! oh Bessie!' I called, 'Here, mother, at the pond.'

"Father gave one mad leap into the water—he plunged in face of death. I was so terrified I did not know what to do. I heard mother coming. I trembled so I could not walk, so I crawled up to Bessie, and took father's hat, and put it over Bessie's dead face to keep mother from seeing it.

"In a moment she came into

sight. She saw I was dripping with water. She lifted the hat from Bessie's face. She stood for a moment as if turned to stone. 'Tell me how it happened, Willie, tell me quick. When I had finished she stood with clasped hands over Bessie and shrieked such unearthly cries that soon the neighborhood flocked to the spot.

"Father had drowned himself. His body was taken from the beautiful water and buried in the cemetery alongside of Bessie. Mother was a raving maniac. I put the bluebells in a little box and here it is. They speak of sweet baby Bessie. Please Mister, don't ever vote for liquor. It killed my father and dear little baby Bessie, and it locked my mother up in the madhouse. Please don't vote for rum."

That is why I preach against booze, and that is why you ought to vote against it, and fight it with all the strength God gives you, and as long as you live. Amen.

## Foreknowledge Of God

(Continued from page three)

knowledge of persons is His gracious regard and love for poor sinners. And because of this gracious regard for them, He chose them unto salvation, predestinated them unto the adoption of sons, calls them by His grace, justifies them by grace through faith in the blood of His Son, sanctifies them by His Spirit, and will glorify them when the Lord comes. May every reader give all diligence to make his calling and election sure. (II Peter 1:10).

(Reprinted from Chapter Eleven of **Definitions Of Doctrines** by C. D. Cole. Order from us; the price is \$1.50)

## THE BAPTIST EXAMINER

PAGE SEVEN

JUNE 16, 1956



## Moody

(Continued from page one)  
 them an Estey organ. He was absent from Northfield when the church was dedicated, but his family attended and were courteously seated in the front pew. The Romanists returned the kindness by hauling loads of stone for three days for the foundation of the new Trinitarian church which was erected in 1888-9 . . .

"At the time of Mr. Moody's death, several of the Roman Catholic hierarchy spoke cordially of him, and said they had heard him preach and had read his sermons and knew of his work." (From "Moody Still Lives," pp. 74-76, by Arthur P. Fitt, Moody's son-in-law.)



## I Should Like To Know

(Continued from page one)  
 way honest with the Word of God knows that unleavened bread and fermented grape juice, or wine, are the only proper emblems for the Lord's Supper.

6. Is the Moody Bible Institute a good place to go for Christian teaching?

This school is undenominational and while it is partially sound on the doctrines of grace and the second coming, it is rankly heretical on the church and her ordinances. If you want to ruin a good young prospect for the Baptist ministry, just send him to one of these undenominational schools and when he comes out he will be a full-fledged unionist, will teach the universal church, and will practice alien immersion and open communion.

7. Does the Moody Church go in for Easter with all of its trappings?

I am not sure just how far they may go, yet I know that Easter is given rather a prominent place. In one of the Chicago papers sometime ago, the Moody Church carried a paid advertisement announcing special services for Palm Sunday.

8. Should a Baptist man who does not tithe be permitted to partake of the Lord's Supper?

Any individual who admits that he does not tithe, and who refuses to do so, is covetous. God's Word tells us in emphatic tones that no covetous person is to be permitted at the table of the Lord. Cf. I Corinthians 5:11.

9. Isn't it a fact that the observance of the Lord's Supper in most of our churches is a sacrilege?

Exactly so. I doubt seriously if there is one church in a thousand that is in a proper spiritual and Scriptural condition to partake of the Lord's Supper. Our churches in the main are filled with those whom God says are not to eat the Lord's Supper. Read I Cor. 5:11. Yet in view of the fact that our churches are thus filled and though nothing is done to discipline and remove these offenders from the church, still the average church goes on from time to time at stated intervals having that which is called the Lord's Supper. Surely this is blasphemous unto God.

10. Can a Christian avert chastisement when he sins?

Yes, if we judge ourselves and thereby confess our sins, God does not have to judge us; yet if we wait in our sin for God to judge, then must He likewise chasten us. I Cor. 11:31, 32 indicates that if we judge ourselves we will not be chastened. In other words, self-judgment avoids God's chastisement. Yet if we neglect it, the Lord judges, and the result is chastisement.

11. Is it right for churches to have suppers and entertainments in the House of God?

I Cor. 11:32 positively forbids eating in the house of the Lord. Yet in spite of this verse, the average church spends much more time in its kitchen than in its prayer room.

12. Sometime ago you printed an article by Arthur Pink, who is not a Premillennialist. Would you permit him to preach from your pulpit?

No, nor any other Amillennialist, if I knew it. I believe in the pre-millennial return of our Lord and preach it. I certainly would not invite any man to preach that which is contrary to the message I preach regularly from our pulpit. Read Ephesians 5:11.

13. Did Spurgeon ever preach on Matthew 16:18? Did he ever preach against alien immersion?

Of the many thousands of sermons which Spurgeon preached which I have in my library, I do not find even one on these themes. It is my conviction that church truth was believed in and preached but slightly by Mr. Spurgeon. The same is true concerning our Lord's return. Very few times did Mr. Spurgeon deal with this theme. He certainly put but little emphasis upon it.

14. B. H. Carroll was a Post-millennialist, yet he stood fearlessly against open communion. Which is the worse?

Frankly, I think both are an abomination to a thrice-holy God. Any post-millennialist or any person who believes in open communion ought to have his heart, head and eyes examined, since God's Word is abundantly plain concerning these themes.



## Crutch

(Continued from page one)

gret to have to go to the ones from whom we bought this press and say that it is impossible for us to meet our obligation. I sincerely trust that I shall not have to do so. Only God knows the answer, and we leave the matter with Him, and with you, our readers. I am trusting that within the next few days, sufficient money shall come in, that I shall be able to meet our payment in full. Even a dollar from all our readers would not only make this payment, but pay for our press in full, and pay our deficit on the shop, as well. Why not put a dollar in the mail today, and send up a prayer to Heaven that God will move upon the hearts of others to give a like amount, or more according to His good pleasure.

I insist that I have no private subsidy crutch on which to lean. Now as never before, I must count on our readers, and those who appreciate this paper. May we count on you today?



## Mission Boards

(Continued from Page One)  
 tution and by-laws." "Constitution," Webster says, "2. Hist. An authoritative or established law or custom." I have been under the impression for a great while that Baptists believe, and that the scriptures teach, that the inspired Word of God is an all-sufficient rule of Christian faith and practice; that the inspired Word itself is the "authoritative or established law and custom" of Baptists. Any constitution in addition to the Bible is needless and of human tradition and actually contravenes the Word as an all-sufficient rule of faith and practice (Mk. 7). If the Bible is an all-sufficient rule of faith and practice, then this or any other constitution to govern Baptists and Baptist churches in their relationship to the Lord and to each other is absolutely needless. The reason men write such constitutions and by-laws to govern such extrascriptural, ecclesiastical bodies is because they are not already written in the Word, and to have them, men must write them; which stamps them as man-made contraptions. The reason no such laws were written in

the Book is because God did not establish such bodies. He established local church bodies only to fulfill the Great Commission. All other ecclesiastical bodies are, therefore, without divine authority, either for their existence or operation. No wonder then that we find no such constitutions written in the Word to govern them.

### Its Name

This is "The Baptist Bible Fellowship," Article I. This names an ecclesiastical "thing," and not co-operative work of the churches. The Orthodox Baptist certainly believes in scriptural cooperation of CHURCH WITH CHURCH as the churches did in New Testament time without any sort of outside or inside organization. It is made up of a "Membership" of Baptist churches "believing the word of God and uniting together" (there is the super-church union.—Ed) on the basis of the articles of Faith appended hereto" (Article IV). That being true, it is larger and has more authority than any one of its constituent churches, and the churches holding membership in it lose their local identity and independency in the larger over-all body composed of all the churches in it. In the last analysis that is the setup of Roman churchism.

### Its Meetings

Its constitutional law directs that the fellowship meet "annually for the transaction of business, election of officers, and Bible missionary conference. The date and place of the meeting may also be called by the directors as the need arises." — Article III. Who said the fellowship does not tell preachers and churches what to do? Who said it does not do "business" for them? In fact, what business has it, beside the business of the churches? Ah, it is an interloper among the churches.

### Its Membership

"Membership in the Baptist Bible Fellowship is open to any Baptist Church believing in the word of God (Really, do they? Ed) and uniting together on the basis of the articles of faith appended hereto."—Article IV, Section 1.

Everybody or anybody "in attendance at the annual meetings, or other meetings may vote in business matters. However, in case someone calls for a point of order, the procedure of voting shall be one vote for each church represented." — Article IV, Section 2. This is both loose and dictatorial practice as to what a church may or may not do. But says, one, "The church is the highest ecclesiastical tribunal on earth." I rejoin, "Yes, and it is the lowest one on earth also. In fact, it is the only one on earth." Amen.

### Its Officers

"The officers of the Fellowship shall be President, Vice President, Secretary, and Treasurer, and a Committee of Directors composed of seven members. All these shall be elected annually by majority vote at the annual meet and shall hold office until their successors are elected."—Article V, Section 1. One would have a mighty hard time finding either these officers or this procedure mentioned in the New Testament. I challenge any one to do it. If it can't be done, it ought to be abandoned, for it is not of God, but of men!

"The president shall preside at all meetings of the Fellowship and shall act for the fellowship according to delegated power given to him in meeting or by the directors."—Article V, Section 2. Where do the directors get such power? From the churches? Where is the scripture authorizing churches to redelegate their power? By what authority does the Fellowship operate? Evidently by redelegated church authority. I challenge any man on earth to show scriptural authority for redelegated church authority.

"Other positions beside those named in this constitution may be appointed by the directors as they deem necessary."—Article V, Section 3. This gives the directors unbridled authority to

appoint any position "they may deem necessary." Their opinion is the criterion! That is board rule with a vim. If they "deem it necessary," they could appoint a "Pope" or traveling elders to jockey around over the face of the earth on missionary enterprise vacations, etc., etc. You watch, just as sure as the world stands much longer, this machine will come to such things — sooner or later, if not quicker.

### The Directors Appoint a Mission Board

"The directors of the fellowship shall give special attention to our missionary program. They shall appoint members of the Missions Committee, one representing each field."—Article V, Section 5. "Our missionary program"? I thought God gave each church its missionary program in the great commission (Mat. 28:18-20) and under the direction of the great superintendent of missions, the Holy Spirit (Acts 1:8). What is the difference in a Mission Committee and in a Mission Board? Where is such prescribed in the Word of the living God?

### It is Human and Amendable

"This constitution and by-laws may be amended at any annual meeting."—Article VI. If it is amendable, then it is imperfect. Hence it is not of God, because God does nothing imperfectly. Perfection cannot be improved upon. So the constitution itself recognizes that after all it is only human and may be changed by humans to please humans.

The considerations above prove several things:

1. That instead of being "What God Has Wrought," the Baptist Bible Fellowship is what man has wrought.
2. That it is sheer folly to try to improve on God's way.
3. That man-made ecclesiastical machines can have redelegated church authority only, and that such authority is unscriptural.
4. That the fellowship takes the missionary authority and responsibility out of the hands of the churches and puts it in the hands of an unscriptural board.
5. That the Directors of the fellowship may appoint other positions beside those named according to their own notion.
6. That such a constitution and by-laws to govern missionary and educational activities of Baptist churches and Baptist preachers actually contravenes the Word of God and makes it void (Mk. 7).
7. That the Baptist Bible Fellowship is neither Baptist nor Biblical.
8. That such fellowship is not scriptural church cooperation in work only, but it is unscriptural co-operation of churches into an over-all ecclesiastical body and the operation of the churches in the work.

Brethren, let me plead with you to come back to the Word of God! Overthrow man-made church denominational machines and do honor only to the Lord's churches. We can have church cooperation in the work of the Lord as they had it in New Testament time without extrascriptural ecclesiastical organization — church cooperating with church or churches, and churches with church or churches. Let us throw off the bondage of human tradition and accept and follow God's way only.

The Baptist Bible Fellowship is an organized, unscriptural, ecclesiastical, man-made machine. There is not much difference in the organizational setup and practices of this organization and that of the Southern Baptist Convention. This machine has a "BOARD" similar to the Convention "BOARD." Why quit one machine and build or join another? That is what I cannot understand intelligent men doing.

## GOD IS ALWAYS OUR VINDICATOR

We make a mistake in trying always to clear ourselves; we should be wiser to go straight on,

## The Teachings Of The N. T. Concerning The Kingdom Of God

### I. Its Present Existence.

1. Began with John the Baptist. Lu. 16:16.
2. Old Testament Prophecies concerning fulfilled then. Mark 1:14-15.
3. Men pressed into it. Lu. 16:16.
4. It suffered violence. Matt. 11:12.
5. Came upon men from whom demons cast. Matt. 9:32-35, 12:28.
6. Son of man came in Kingdom glory. Matt. 16:28, Lu. 9:32.
7. Kingdom came in power. Mark 9:1-5.
8. Men entered the Kingdom. Matt. 21:31-32, 23:13.
9. Could be shut up. Matt. 23:13.
10. Some forsook all for Kingdom's sake. Lu. 18:29-30.
11. This Kingdom, established during personal ministry of Christ, testified to and expounded after His resurrection. Acts 1:3, 8:12, 28:23 and 31.
12. Redeemed translated into it. Col. 1:13-14.
13. Men called into it by God. I Thess. 2:12.
14. Paul and other workers in it. Col. 4:11.
15. Christ King over it. Hebr. 1:6-8, Matt. 28:18-20.
16. Cannot be moved or shaken. Hebr. 12:28.
17. John in tribulation because of it. Rev. 1:9.
18. Keys given to churches. Matt. 16:19, Lu. 22:28-29.
19. With Gentiles now. Matt. 21:43.
20. To be restored to Israel at Christ's second coming. A. 1:6 Uu. 22:28-29.

### II. Its Present Nature and Form.

1. Not of this world. Jno. 18:36.
2. No conflict between it and Roman government, in other words, was Jesus' explanation to Pilate.
3. Not visible. Lu. 17:20.
4. Something within those who are in it. Lu. 17:21.
5. Wholly spiritual—in subjects, work and methods. Rom. 14:17.
6. All penitent believers. Matt. 21:31-32.
7. Gospel admits to it. Matt. 24:14.

### III. Its Subjects.

1. The born from above. Jno. 3:3-5.
2. The truly converted. Matt. 18:1-3.
3. All who come to Christ. Matt. 19:14.
4. The poor in spirit. Matt. 5:3.
5. The persecuted for righteousness' sake. Matt. 5:10.
6. All penitent believers. Matt. 21:31-32.
7. Gospel admits to it. Matt. 24:14.

### IV. Greatness In It.

1. Those wholly obedient to Christ's commands. Matt. 5:19.
2. The whittlers of the Word who divide His commandments into essentials or fundamentals and non-essentials, and thereby compromise the non-essentials for pay and popularity in all kinds of union enterprises and getting their rewards now. They will be "the least in the Kingdom" in that day.
3. The rich in faith. Jas. 2:5.
4. The fruitful and diligent in the knowledge of Christ. 2 Pet. 1:5-11.

humbly doing the next thing, and leaving God to vindicate us. "I shall bring forth thy righteousness as the light, and thy judgment as the noonday." There may come hours in our lives when we shall be misunderstood, slandered, falsely accused. At such times it is very difficult not to act on the policy of the man around us in the world. They may once appeal to law and force and public opinion. But the believer takes his case into a higher court and lays it before his God.

—F. B. Meyer